

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

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EDITORIAL NOTES AND COMMENTS.

THE power which the Church of Rome has acquired over its members is not hard to explain. In centuries past when the Roman pontiffs laid claim to the entire universe, and disposed of kingdoms and principalities at their own sweet will, they had but to command, and the rulers, willing to conciliate the dispensors of the universe, hastened to force the command down the throats of their vassals. When through the defection of whole nations at the time of the Reformation, this power was lost, the popes, bishops and priests set themselves up as the sole keepers of heaven, and claimed a divine commission to prevent any one from entering there unless he acknowledged the validity of their claims and was an obedient child to them.

"Out of the Church there is no salvation," became the slogan. It is not strange, then, that Roman Catholics taught from infancy to receive as Gospel truth all the sayings and assumptions of their priests should believe them when they claim divine origin for the Roman Catholic Church, and should cling to it tenaciously. These claims can easily be refuted by a clear exposition of the evangelical truth that whosoever comes

to God through Christ with a contrite heart and believing mind can be saved. That salvation is a work between the repentant sinner and the Redeemer. When a repentant sinner and the loving Saviour come together there is salvation from God. For Jesus Christ came into the world to save sinners, and when sinners want to be saved the Son of God has power to save them. With this knowledge and with these convictions THE CONVERTED CATHOLIC shall continue to present the truth of God to Roman Catholics, and thereby break down the power of the Roman Catholic Church in the United States.

Pleasing Everybody.

We are in a very hard position. We try to be fair in the treatment of all matters in THE CONVERTED CATHOLIC, and at the same time do justice to the cause for which we are striving—the education of Roman Catholics to a proper view of the errors of the Church to which they belong and the truth of the pure Gospel. To do this we must at times make use of expressions that are seemingly harsh in themselves, but are in constant use among Roman Catholic priests and people. This is done not

with an intention to offend Roman Catholic friends, to whom our subscribers send *THE CONVERTED CATHOLIC* after they have read it themselves, but to make use of language that these friends will clearly understand, and the application of which they will appreciate. To expose errors we must state them in the words of the Roman Catholic authorities from whom we quote, or we will be accused of falsifying. In our recent article on purgatory, to which some of our friends took exception, there was no expression used which any Roman Catholic has not heard time and again from their own priests—"fire and brimstone." While these good friends are urging us in their direction, others complain that we do not use strong enough terms in exposing Roman Catholic errors. We shall continue to oppose and expose Romanism, and our friends may rest assured that we will endeavor to follow the admonition of St. Paul and "Preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine."

Archbishop Corrigan's Lenten Observance.

A few days since Archbishop Corrigan had Lenten regulations read in all the churches of his diocese. In them he commands all Roman Catholics to fast on certain days, including Friday. Did he have this in mind when he attended a banquet given on the first Friday of Lent, March 1, by the children of Jay Gould? As the dinner was prepared by a fashionable caterer, one can imagine that its Lenten qualities were not such that the diners would feel the penitential rigors of the season. The archbishop will probably now permit the privilege of a Delmonico dinner on Fridays to his Catholic subjects. Perhaps the fact that he is to officiate at the marriage of Miss Anna Gould to a French Legitimist, who may use her \$15,000,000 against the French Republic, soothed his conscience.

Always Ready for Lectures.

The Editor of this magazine is willing to preach sermons and deliver lectures on Christian, Patriotic and anti-Roman subjects, and is always ready for such occasions—but not at a moment's notice. Last month, two days before Washington's Birthday, an urgent request came to us to deliver a lecture in a small town in Pennsylvania at a distance of ten hours' ride from this city. The writer was unknown to us, and he wrote in such a hurried manner that we did not think it advisable to accept such an invitation.

In January a pastor in Michigan wrote to us asking what would be the expense of a two weeks visit to the northern part of that State. He said the railroad fare would be twenty dollars, and that several patriotic societies requested him to invite us. We returned an appreciative response, and his last letter last month contained the information that the societies were not at peace among themselves, and while the invitation was not recalled, the hope was expressed that at some future time the way would be open for such a visit.

But meantime our patriotic friends should know that we do not go to preach or lecture anywhere unless we are invited. We have no "advance agents" with scare-head posters to herald our patriotic lectures. But we will go to any town or city where we are invited by pastors or people and speak in truth and earnestness of such matters as relate to the Roman Catholic Church in this country which will be good for all American Christians and patriots to hear. The Pope of Rome is aiming at supreme power in our Republic. He has numerous able agents. As a former priest we know their plans and can tell how to circumvent them. But everything must be done decently and in order to make the work of resistance effectual and gain the co-operation of the best citizens.

Rome's Claim to Supremacy.

IN the February CONVERTED CATHOLIC we referred to the article in the *American Magazine of Civics* by Mr. Charles Robinson, in which he said that the social crisis of our day and the terrible problem which lies at the threshold of the twentieth century can be solved only by the Roman Catholic Church. We added that Mr. Robinson must be a Roman Catholic, and such proves to be the case. He is on the staff of the *North American Review*, and in 1901 intimate terms with the heads of the Roman Catholic Church in the United States. His article to which THE CONVERTED CATHOLIC referred was quoted by Satolli at a Roman Catholic banquet in Washington, D. C., February 25. The report of his address in the *New York Herald* says :

Satolli said the great mass of non-Catholics in the country had understood that the Holy Father recognized their goodness of heart and kindly dispositions which fitted them so well for knowing and embracing the truth. The Delegate also exhorted Catholics to extend to their non-Catholic brethren the kindness and charity of the Catholic religion.

Mgr. Satolli concluded by saying that the opinion was certainly growing that we were nearing a most critical point in history, and that in this country great problems would soon demand positive solution. He held with a recent magazine writer that the Catholic Church alone held the true solution of the terrible problem which lies on the threshold of the twentieth century, and that it belongs to the Pope alone to pronounce a social *pax vobiscum*.

It is very good of Satolli to say that the Pope "recognizes the goodness of heart and kindly dispositions" of American Protestants, "which fitted them so well for knowing and embracing the truth." But if they will persist in knowing only the truth of God as contained in the Bible, without Pagan traditions, will the Pope "recognize their goodness of heart" when he ob-

tains the same power in this country that his predecessors possessed in Europe when they burned at the stake and killed the "heretics" who did not embrace the errors of Rome. Those "heretics" were the chosen people of God, the ancestors of the Protestants of our day.

Satolli is playing the Jesuit when he tries to make anyone believe that American Protestants forget history.

When he exhorts the Roman Catholics to extend "kindness and charity" to their Protestant brethren, is he not also again playing the Jesuit, seeing that in the encyclical to which he refers, the Pope says that Catholics should "take heed with whom they are to associate," and should avoid any society "which is ruled by persons who are not friendly to religion," (of course the Pope means the Roman Catholic religion.) The Pope also tells Roman Catholics in America to shun associations condemned by the Church, and those which in the opinion of the bishops are regarded as suspicious and dangerous. "Nay, rather," continues the Pope, "*Catholics ought to prefer to associate with Catholics.*" And he adds, "This seems all the more necessary in America on account of the familiar intercourse and intimacy between Catholics and those who are estranged from the Catholic name, a condition of things which certainly exacts from the people great circumspection and firmness."

Does not this cut both ways? In advising his followers in this country to exercise "circumspection" in associating with Protestants, does the Pope think that Protestants will not also exercise "circumspection," and "more than ordinary firmness" in dealing with Catholics? Satolli and his master the Pope are smart men, but we are much mistaken if they will not discover that they have overreached themselves in their efforts to throw dust in the eyes of the American people.

REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

MEETINGS HELD EVERY SUNDAY AND THURSDAY EVENINGS.

ONE of the most interesting addresses delivered at the Mission this season was that of a converted Catholic young lady whose relatives tried to put her in a convent after she was converted. They succeeded, the priest of the parish, who was her guardian, accompanying her to the convent and forcing her to stay there. But she was resolved to die rather than renounce her new-found faith in Christ as her Saviour, and she told the priests and nuns that if they kept her in the convent they would be responsible for her death, and the good God would open a way by which they would be denounced as her murderers.

For several days she refused all food and drink, not allowing even a glass of water to pass her lips. Day and night the nuns watched her and tried to make her take food, using all the coaxings and entreaties at which they are adepts, and at length using force to compel her to eat. This continued for several days and nights, until the poor girl became so exhausted that she was incapable of resistance. The priests would call to see her every day, and several times a day, asking to make a confession and renounce her Protestant faith, but she absolutely refused, and finally told them that while she was able to speak one word she would confess only to the Lord Jesus and would have nothing more to do with priests or the Roman Catholic Church.

By using force the nuns injected liquid food into her stomach, but she rejected it, and finally became so weak that a physician was called in, and he said if the girl was not let alone or removed from the convent she would soon die. This frightened the priests and

nuns, and they then told her that if she would try to get well they would allow her to return home.

For three months she was detained in that convent, and when she was allowed to return home no welcome awaited her there, for her parents were dead and her brothers and sisters were the kind of Roman Catholics that think something must be wrong with a girl who will not remain all her life in a convent when once she has entered there, whether willingly or not. The average unthinking Roman Catholic imagines a convent or monastery is the nearest place to heaven, that all is peace and happiness there, that no passion, care or trouble ever enters there, that the peace of God rests upon all the inmates of those institutions. Bishops and priests continually preach sermons about the beauty of convent life, and encourage the people to devote their children to such a life. But no greater delusion was ever invented than that happiness can be found in such an unnatural life. Every priest, monk and nun that has left the Roman Catholic Church bears testimony to the miserable, wretched, unhappy, unnatural lives the inmates of those institutions are compelled to lead; and the worst of it is that those bishops and priests know that they are drawing upon their imaginations when they picture the beauties of convent life. From daily observation, from the confessions they hear, and from the tales that are told them they know that convent life does not conduce to happiness.

Very delicately did this young lady bring out all this in her address, which was greatly appreciated by the large audience present, many of whom were

Roman Catholics. As the pastor announced at the close of her lecture, it is a pleasure to know that this young lady has an excellent position in this city.

The pastor was present at all the services of the month, though he preached for the Harlem Branch of the Y. M. C. A. one Sunday afternoon and filled other engagements during the month.

Rev. Dr. A. B. King preached at the Mission one Sunday evening, and greatly edified the congregation by his clear exposition of Bible truths. Dr. King is an honored member of the New York Presbytery and one of the most zealous friends of this work.

Sunday February 17, Rev. Dr. V. A. Lewis of the Brooklyn Presbytery attended the meeting, but the pastor impressed him into service, and he delivered an excellent address full of reminiscences of his experiences in Mexico which he had recently visited. He drew a dark picture of the religious condition of the Mexicans who have been for centuries under the sole guidance of the priests. He said a brighter day was dawning for that country, as the people were becoming disgusted with the priests, whose vices surpassed in enormity the worst days of the Roman clergy before the Reformation.

At the service on February 24 the pastor referred to the death of the Rev. Dr. Dennis Murphy, the great Methodist preacher of Iowa and one of the most prominent converted Catholics in the West, whom he had known and loved for twelve years. Dr. Murphy ardently desired to labor for the conversion of his Roman Catholic brethren, and in 1884 he had introduced and carried successfully a resolution at the General Conference of the Methodist Episcopal Church that missions to the Roman Catholics in the United States should be established, but the business men in that church would not endorse the project and his efforts failed.

A DISTINGUISHED VISITOR AT CHRIST'S MISSION.

Many Roman Catholic ecclesiastics have called at Christ's Mission since this Home for priests who desire to leave the Roman Catholic Church was established, some to remain for months to be instructed in the Bible way of salvation and prepare for the new life before them, others to receive comfort, encouragement and sympathy in their struggles to escape from the awful system in which they have been trained. The Mission has been a blessing to many priests who are now earnest and devoted Protestants.

But at no time in its history did such a learned Roman Catholic ecclesiastic call at Christ's Mission as the gentleman who presented himself on February 20 and had a two hours conference with the pastor. His experience was similar to many others who are weary in soul and sick at heart and long for deliverance from the bondage and superstitions of Romanism.

His history is a remarkable one. He is one of the most learned men in the Roman Church and has made great sacrifices for that Church. But now his eyes are opened to its greed for earthly earthly power and its deceptions in matters of religion. He was assured that he would receive all possible aid in his efforts to break away from that system and enter upon a better life where his great talents would find occasion for their display in the interests of humanity and for the glory of God. But he should first seek his own salvation through Christ and be certain that religion meant the real union of his soul with God. Then he would become strong in the Lord, and in the power of His might could accomplish great things. He said he was willing to follow the course the good God would point out to him, and that is why he called at Christ's Mission.

CONVERTS FROM ROME.

THE following letter will account for a goodly number of the twenty millions lost to the Roman Catholic Church in this country as stated by Miss Elder, niece of the Roman Catholic Archbishop of Cincinnati, in her famous address at the Catholic Congress in Chicago during the World's Fair in September, 1893, to which frequent reference has been made in **THE CONVERTED CATHOLIC**. All good people will rejoice that if those twenty millions have been lost to the Roman Church they have not been lost to the Church of Christ :

SPRINGFIELD, OHIO, Feb. 6, 1895.

REV. JAMES A. O'CONNOR :

DEAR SIR :—I asked the ministerial members of our German Evangelical Church to send to my address the number of converted Catholics in their congregations. I am writing a statistical report and I think you will be glad to learn that every congregation in our Church Synod has an average of seven converts from the Roman Catholic Church. A minister of one of the largest congregations (about 400 families) writes the following report : " I herewith send you a report of the last four years. We have 12 converted men, formerly Roman Catholics, in our congregation, and I confirmed their children according to the ritual of our Church. A great many Roman Catholic men and women come to our services, but they are not members of the congregation, fearing the wrath of their Roman Catholic relations, or, as they express it, ' not being willing to offend them.' Six Catholic women have joined the Church, and I have confirmed 8 children of lukewarm Catholic parents these last few years, and 92 children of mixed marriages (father or mother a Roman Catholic). Some of these 92 were adults at the time of confirmation.

Only one girl among the thousands of children whom I instructed since I became a minister of this congregation, deserted our Protestant faith within the last fifteen years. She was born a Catholic, was educated a Protestant, but she married a fanatical Romanist.

"In regard to burials and baptisms I have to state that the Catholic priests seem to be more liberal the last few years. They find out by experience that the people do not care very much for their anathemas, except the ' green ' Irish or Germans. I buried last year 9 Catholics. It happened not long ago that the German Catholic priest refused to allow the corpse of a lukewarm Catholic man to be brought into the German Catholic Church, but the Irish priest at St. Patrick's Church opened his church and mass was said there for the deceased. That does not look much like *Una Sancta Ecclesia*."

When I get some more interesting reports I will send them to you.

Yours in Christ,

C. A. KOENIG.

— ILL., Dec. 17, 1894.

DEAR FRIEND :—While I was doing missionary work in Minneapolis last month a young lady, who was raised a Roman Catholic, but who left that Church about five years ago, was kidnapped by her father, who was influenced by two priests from Wisconsin, who were holding revival meetings at Amboy. But by the help of God we have been successful in getting the young lady away from the priests. Their intention was to place her in a convent. The Catholic people know I have her in my charge, and attempted to assault me, but I managed to get away unharmed. The priests say they will secure the girl dead or alive.

Yours in Christ, W. H. H.

— PA., Feb. 4, 1895.

DEAR SIR:—You are doing a noble work, and a much needed one. I wish there were missions such as yours established in every city of the world. Only those who have come out of the darkness of Rome can fully appreciate the value of the work you are engaged in.

While writing the above a friend called on me who is interested in your work, having come out from the Roman Catholic Church some time ago. He wants *THE CONVERTED CATHOLIC* sent to him. Yours in Christ. P. MAC C.

January 23, 1895.

DEAR SIR:—You will be glad to learn that in my mother's class in Grace Chapel (Episcopal) there is a lady who was formerly a Roman Catholic. I know you rejoice when any in the Latin communion comes from darkness into the light of the Gospel. MRS. F. G. S.

FREE SPEECH UPHELD.

Last month the city of Savannah, Georgia, was thrown into the greatest excitement by the presence of Rev. Joseph Slattery, a former priest, who has been travelling through the country giving anti-Roman lectures. He had secured the Masonic Temple in that city for his lectures, when a committee of twelve prominent Roman Catholics, members of the Ancient Order of Hibernians, the largest Roman Catholic organization in the United States, waited upon the Mayor of the city with a demand that he prohibit Slattery from lecturing. The Mayor said he had no power to do so, but he would suppress any attempt at disorder. The Hibernians then resolved to stop the lectures themselves, with the result that the Mayor called out the entire military force of the city, ten infantry companies, and Father Slattery delivered his lecture. For several days the city was in a state bordering on riot, but the Protestants

rallied around Slattery and free speech was vindicated. The Hibernians were thoroughly beaten, twelve of them having been sent to jail for thirty days and many others fined.

The press agencies attached so much importance to this subject of free speech that they sent out columns of matter relating to it, and all the daily papers of the country have taken it up. Even the *New York Sun*, the great friend of Rome, said in its editorial March 1:

Certain Protestant clergymen in Jersey City attempted to prevent Col. R. G. Ingersoll from delivering an anti-Christian lecture there last Sunday; but he delivered it. The clergymen who strove to shut him off were in the wrong. Certain Roman Catholic laymen in Savannah have attempted to prevent an ex-priest, the Rev. Mr. Slattery, from delivering an anti-Catholic lecture there. These laymen are in the wrong. Both Ingersoll and Slattery have the same right to deliver their lectures that clergymen have to deliver their sermons. It is even more imperative in this country than in some other countries that the freedom of speech shall in all cases be protected and maintained.

The *New York Morning Advertiser*, March 1, said editorially:

The dignitaries of the Catholic Church in this country owe it to the religious cause they represent to admonish their people against any repetition of the scenes which have been enacted in Savannah. This is not the first time that attempts have been made upon the life of the ex-priest Slattery, and in these assaults it is free speech that is attacked, as good American citizens view it, and not the person of any individual. When mobs surge through the streets clamoring for the lives of these lecturers the Church is covered with shame and disgrace. It recalls the intolerance of the Church in Spain, and could hardly be pleasant in the eyes of even as zealous a churchman as Liguori, if he were alive to-day. Prominent Catholics in Savannah, who are also good American citizens, have denounced the action of the mob, and the best sentiment of the Church everywhere will be against it.

DR. DENNIS MURPHY.

REV. Dennis Murphy, Ph. D., one of the greatest Methodist preachers in Iowa, was called to his eternal home last month. He was a converted Catholic Irishman who had nobly served in the army during the civil war, and for thirty years had been a leading minister of the Methodist Episcopal Church in Iowa. He was a dear friend of the Editor of this magazine, and we mourn his death as a personal bereavement. His heart was in this work for the conversion of Roman Catholics, though the way did not open for him to enter upon it.

From the address delivered at his funeral service by Rev. Dr. W. J. Spaulding we select the following eloquent passages :

Dr. Dennis Murphy is among my earliest memories of Iowa. It was in the class room, a young man, only a few years younger than myself, that I first met him, I a teacher, he a student, ambitious, singularly bright-eyed, rosy complexioned, stalwart of physical frame, broad forehead and full orbed brain ; vivid was his perception, marked was his attention, not a word was lost, not a truth escaped his grasp, not an explanation or a criticism which he did not understand. He was suave of manners, alert, cheerful and bright of countenance. He was one of a large, enthusiastic, talented class, the most inquisitive, the most gracious, the most aspiring and the most talented. And he is the only one whom I have been able to remember for many years, towering there above his associates, much as in later years, and the most impressive of all.

He remained in college but a short time. He was persuaded to go into the ministry. I remember the first sermon which I heard him deliver in those years very vividly, bright in ideas, forceful in delivery, inspirational and impressive. When a mature man in years, and after twenty or more years of ministerial labor

as a pastor of a congregation and chaplain in the army, he entered the State University, completed the full classical course with his wife, and graduated with honors.

After some years of absence from this State, on meeting him on my return I said to him : " How did it happen that at your advanced years in life and ministerial experience, you resumed college work ? " He replied, " I discovered that my associates in the ministry, who were not my superiors in native ability, but who were classically educated, took higher rank than I. I could not compete with them. I could not use my native powers to advantage. I was hindered in growth and in usefulness. I could not attain my ideal of what a minister's life ought to be. I was lacking in depth and breadth of conception of God, his universe, the world in which we live, and the Creator's thoughts, feelings, purposes and plans. And so, though a full grown man, as the world measures men, I went to the university. You may well suppose that it was somewhat humiliating for one of my years to recite with boys of twelve years of age. But the president of the university gave me courage."

He was a remarkable man in every way ; one to attract attention and to gain influence and to make an impression. He had an imposing figure, stalwart, well proportioned, almost colossal. He had singular grace of manners and speech, always polite, always elegant. He possessed a pleasing countenance, intellectual and bright, with soul sunshine and brotherly love in it. He had a large and well balanced brain. In physical power, potential ; in mental power, potential ; in moral and spiritual power, potential ; and if not to be ranked among the very foremost men in church and state in the country, he at least stood in native endowments and general culture among those who take a

very high place. Strong as he was in native ability and balance of faculties, the sublimest element of his character, that which stands above massiveness in physical and mental qualities, was that largeness of the spiritual vision which reached upward and onward to take in the whole breadth of God's universal domain, that depth of fervid feeling, that warmth and glow and strength of spiritual impulse, which carried him along on the path of destiny conscious of his relationship to God, mankind and the universe, with fervent devotional feeling towards the Creator and with warmth of brotherly sympathy with mankind. The largeness of his nature and the nearness of his communion with God lifted him in this respect to a higher level than most of his associates.

A grand character he was, with unusual native faculties, superior culture, warmth of heart, full of holy zeal, always active, always pushing onward into the wide domain of knowledge with intense gaze and steady step, always affable in manners, always having the bearing of a prince among men—a splendid preacher, a noble soul, a servant of mankind and a loyal son of the Most High.

As he was in all his life, I see him at this hour, with intent gaze looking at the wonders of God's heavenly world, starting on with ardor in the pursuits of the spiritual realm; with overflowing joy greeting those in the skies whom he has long known upon earth; rejoicing in the felicities of the clearer vision of his providential leading in this world, the thousands he has helped into the liberty of the sons of God, and the influence for good which he exerted in his earthly career; and not the least gazing earthward longingly to the beloved companion of nearly all the years of his ministry, who had through all these years shared with him fully in all his labors, sorrows, joys, triumphs and adversities

—the one who was an inseparable companion, and who for not a few recent years had expected that she would precede him to the heavenly country.

May we all who have been his associates in the ministry, and all those to whom he has so often ministered in divine things, complete as well as he our earthly career, seeking our own places in the universal movement in God's realm, and so begin the life of the heavenly world by having an abundant entrance administered unto us into the everlasting kingdom of our Lord and Savior, Jesus Christ.

THE DEBT ON CHRIST'S MISSION.

Last month a lady called at Christ's Mission to inquire about the debt on the building. She was told it was ten thousand dollars (\$10,000), and that those who held the mortgage would accept small sums to reduce the indebtedness. "Oh," said she, "that debt ought to be paid off speedily and leave you free for your religious and patriotic work. But as it can be paid in instalments I will be one of twenty to contribute fifty dollars to pay off the first thousand dollars; and I may give some more towards wiping out the whole debt. But let us pay off one thousand dollars this spring, and that will be the beginning of the end of the whole matter. When once the thing is started it is bound to go to a successful issue, for God has guided the work all along. The fifty dollars I will give is a good start, is it not?" And as the lady spoke with so much earnestness, she was told that another friend would also contribute fifty dollars. Thus there is one hundred dollars already promised towards the payment of the next one thousand dollars of the debt on the Mission. Who else will help in this good cause? All contributions, large or small, will be thankfully received.

THE ANTICHRIST.

BY REV. NATHANIEL WEST, D. D.

III.

SERIOUS attention ought to be drawn to these things, especially in our day and in our land, when the effort of the great Bossuet to "turn the Beast into a milk-white hind," is again repeated; and—*infandum*—even by some Protestants themselves! Astute Leo smiles on the United States, cardinals and legates caress the American people lovingly, and the secular papers—untrained and indifferent—yea, tolerant of the enormous outrage to freedom, publish without protest Roman missives, in which an *individual man*—an Italian priest—swells to the bishopric of the universe and an empire equal to that of God!

It is useless to deny Rome's character. She remains unchanged in spite of her Protean faces and chameleon colors. Her visible Head abates none of his claims. He sits, to-day, as veritable an "Antichrist" as ever sat on the fabled stool of Peter to thunder his "Bulls" of excommunication against the saints of God, or with satisfaction drink the blood of "the martyrs of Jesus." Long ago his coming was foreseen.

Augustine tells us that "the Antichrist and the Man of Sin are the same person." Jerome has no doubt that "the Harlot Babylon of the Apocalypse is the *Roman Church*," and not merely the secular pagan city of Rome, and for the simple reason that the "Harlot," "Mystery Babylon," the Scarlet Woman of the Revelation, continues to exist until the second coming of Christ, and is then destroyed by the last Antichrist himself in conjunction with the kings. Even Dr. Dollinger is positive that "Babylon is Rome." The great Gregory declared that the man who should set himself up as "Universal Bishop" would be the "*Forerunner of*

Antichrist!" This is an "out of thine own mouth" argument! When a "Pope" so speaks the world should hear.

The immortal Turretin tells us that the doctrine that the "Pope of Rome," or "Papacy," is "Antichrist" was the universal belief of the best Catholics and the common opinion of Protestants—"communem Protestantium sententiam." It was the ground of the Reformation.

Prof. Bush, of Union Theological Seminary, N. Y., years ago, in reply to Moses Stuart of Andover, who limited the Antichrist to Nero, said, "You give to Romanists every advantage they desire. You help them plant themselves in a position from which you cannot dislodge them. On your principle the Reformation never could have taken place." That was only what the best Catholics long before Luther, the "Reformers before the Reformation," all felt. True, in deed, that *prior* to the Papacy the Church could only see the Antichrist apart from the Papacy—in Nero—and in one yet to come. But the historical development of the Church—the passage from the beautiful "Sun-clothed Woman" of Revelation, (chapter xii.,) to the "Scarlet Harlot" sitting on the heads of a Beast, and drunk with blood and abominations, (chapter xvii.,) left no doubt in the minds of God's true people, yet in the Roman Church, what she was and what was her Papal Chief!

In the Middle Age Francisca, Brigitta, Benedict, Berthold and Branando held the Pope to be "Antichrist." "O wretched Rome," cried the Bishop of Orleans, "that Pontiff seated on a throne and clad in purple and gold! He is Antichrist, demeaning himself as God!" Olivi, Ubertino and a hundred more of Italy's best sons exclaim, "that Pontiff, bedecked with gold, sitting in the Temple of God!" Arnulf, Honorius, John of Salisbury, Robert Grosshead, John Millicz, Matthew of Jannow, openly call him "the Man of Sin."

Dante, the greatest Italian of his day, calls him "the Modern Pilate!" "Hell of the living," exclaimed Petrarch, as he pointed his finger to Rome, "it will be a miracle if Christ is not angry with thee at last!" And this was *Rome Papal*, not Rome Pagan! It was *Rome Ecclesiastical*, bound to go underground, one day yet, sub-earthed under the just judgment of God, a judgment the kings of Europe—the "Horns"—will yet inflict and which God will confirm with "millstone" emphasis (Rev. xvii: 16, 17, 18, 21). Even a Machiavelli could say, "Ruin or rebuke awaits the Church."

Wyckliff, the "Morning Star of the Reformation," said, "that proud priest at Rome! that open Antichrist!" The Martyr, John Huss, protested against the "Vicar of Judas-Iscaiot," was crowned with "a cap of painted devils," tortured, faggotted, flamed at the stake, and died! Savonarola thundered against the crimes of the Roman See and was doomed like the rest, who bore witness for Christ, to painful death. And yet, in our day, after all the experience of the past, and knowledge of Rome's character, the wretched tendency of our false liberty and false charity, is to relieve the Pope of his official anti-christian character, denounce the Reformers and claim for Rome's hand and Rome's interference equal privilege with those of home-born sons of the great, free, American, Protestant Nation—the hand of a foreign potentate in our ballot box and our schools! We shall pay for this treachery some day, *redly and roundly*! We shall smart for giving heed to the soft cooing voice of Rome's beguiling bishops, legates and well-trained diplomats, professing so much love for "American institutions." It were well could the whole country remember the words of John Wesley—"*The Bulls and Decretals of the Popes, the Oaths of the Roman bishops, will never allow us to doubt, for a moment,*

that principles subversive of every Protestant government enter into the essence of every establishment of the Roman Catholic religion, and will infallibly produce their natural effects, as opportunities offer. *And, therefore, the creed and public professions of individuals in that Church are of no avail.* These ought to weigh nothing with the legislatures in Protestant countries until the Pope of Rome *annuls, abrogates and totally disavows the Bulls and Decretals which infringe on the rights of kings and of all civil government, and changes the Oaths of the Bishops acting under his authority.*" It is safe to say that these things will never be done, and Rome's hand will wax the stronger instead of weaker, all the more that by a deceiving accommodation of herself to circumstances she will resume, for a time, her supremacy until "God shall put it into the hearts of the kings of the earth to hate the Harlot and make her desolate and naked, and eat her flesh and burn her utterly with fire!" (Rev. xvii: 16, 17.) There is no other way to terminate this Roman Ecclesiastical Antichrist. It is God's way, and to be done before long!

It may be that, to some, the temporal power of the Papacy seems forever abolished and that Rome, free from temporal subjection to the Pope, will forever remain the capital of a united Italy. But we must not be too sanguine here. Fourteen times, since Pepin's donation, A. D. 755, the temporal power of the Papacy has been taken away by the aristocratic factions of Rome, or the kings of the earth, and again been restored. Twice already Rome has been burned, only to rise refreshed from her ashes. Five times she has been sacked by Barbarians, and again by civilized kings, and still she exists. Forty times her popes have been driven away from their seat, and forty times returned in triumph. It was France who, after

abolishing the temporal sovereignty of the Pope, yet restored it again by force of arms and under the influence of Papal intrigue. It was not till the Pope was pronounced "*infallible*" by the great Vatican Council and Protestant Germany declared war against France, 1870, that the Italian people sprang to their feet, entered Rome and made it the head of a monarchy independent of all allegiance to the Pope. And yet, reverses in arms, deficient exchequer and new political complications may undo all that we deem established and sure. The first Napoleon could revive the government of the popes after having destroyed it. Germany could feel it needful to court the favor of Rome after resisting Rome's aggressions. Of seven nations that fell away from her sway in the sixteenth century some are almost ready now to rush to her arms. It is not an opinion of politicians, a croak of pessimists or a mere fallible speculation, but an open declaration of the Word of God that Rome will again resume her power and only come to her end under the hands of the last Antichrist himself, aided by the kings of Europe who, unable longer to endure her interference, will resolve to make an end of her, once for all; and God himself will sink her beneath the earth forever! (Rev. xvii. 16, 17, 18; ii. 3, 21.) The gradual divorce of the nations from Rome in the fifth and sixth centuries alike, and what was done by the German emperors of the Middle Age and, later still, by the Mazzinis and Garibaldis of the hour, and again by the House of Savoy, are significant precedents for what the last Antichrist and the kings of the earth will do when her hour is come! And the faithful witnesses of Christ will watch the development with solemn and unabated interest!

But to come back. It is a weak and silly argument to say that the Antichrist, or Anti-Messiah, as foretold by

our Lord, was to come in His "own name," not in "the name of Christ"—"My name"—but that the Popes came *in the name of Christ*; therefore are not Antichrist. But false christs were to come "in the name of Christ," saying, "I am Christ," and Antichrist is more than a pseudo-Christ. He *creates* Christ himself.

McGlynn's Friends Fall Off.

The coldness and indifference shown to Father McGlynn by his former friends and adherents when he came to lecture in aid of the parochial schools attached to St. Brigid's Roman Catholic Church, New York, recently, is significant of the effect that his teachings as pastor have had on his former congregation. While pastor of St. Stephen's he had always shown and taught opposition to the parochial schools, and favored the public schools. His sudden change of mind so soon after his restoration for which his friends had labored long and hard did not please his former parishioners. When the tickets for the lecture were issued a number were sent to several of the firmest supporters of the lecturer to sell. But there was no call for them. Even love and respect for their old pastor could not bring his supporters who were with him through thick and thin in his fight against the archbishop, to forget his earlier teachings and sanction by their presence, a system that he had taught them to despise. A staunch supporter of the priest from the moment of his suspension to that of his restoration told a reporter that the people were not with their former pastor in his change of mind, and that there were not a half dozen tickets sold among them. The New York *Press* in a short article pronounced the lecture a failure in the point of attendance, as there were but few more present than would have been at an ordinary vesper service. R.

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

REFERRING to Papal worship Father McGlynn said, according to the *N.Y. Standard*, Jan. 14, 1888:

Now, my dear brethren and sisters, is it not nearly time for those of us that are Catholics to raise our voices and protest that it is no part of our religion to engage in this fulsome adulation and deification of a poor old gentleman, seventy-eight years old, with one foot in the grave; a poor, tottering, absent-minded old man, who is flattered by his worshippers with the notion that he is one of the greatest of the pontiffs, and can arbitrate the quarrels of nations?"

The most radical Protestant could scarcely use stronger language. But this is not all.

Though the temporal power is not a dogma, it is accepted as such by the Roman Church. Here is what Father McGlynn thinks of it:

It is through the temporal sovereignty of the Pope that Italy, which would be perhaps the greatest of Catholic countries, is to day forced into an attitude of bitter hostility to the Papacy because of its clinging to the rotten old timbers of the accursed temporal throne.

Has the present parish priest of Newburgh, N. Y., changed his mind, and if so, why? Or has he sold his manhood for a mess of pottage *a la Corrigan*?

Poor Father McGlynn! As he reads over his former public denunciations of the "ecclesiastical machine," as he used to call it, none of which he ever retracted, he must feel deeply the awkwardness of his present position. It is certainly a case in which the old proverb is reversed, and "words speak louder than actions."

The *Christian Work* of February 17, 1895, remarks that—

Undeterred by the rebuffs which he has received from other quarters to his advances in behalf of Church Union, the Pope, according to a cable despatch from

Rome, is thoroughly determined to make an appeal to the Anglican Church in behalf of Church Union, and will summon the Catholic bishops of Nottingham, Salford and Southwark to Rome to consult with them in regard to the plan. These bishops are reported as much more favorable to the issuance of an appeal than is Cardinal Vaughan, who is opposed to the movement. The Pope's prospect of success in that direction is about as doubtful as a tender conscience in a political boss.

Very true. The Pope will fail here as he has failed elsewhere. Besides this, the Anglican Church being a State Church has no power to consult with the Pope through its bishops or archbishops about such a union. If the Pope is in earnest he will have to appeal not to the Church of England, as a whole, but to the British Parliament. And think how ridiculous the Pope would make himself by such a course of action!

In its issue of February 14, 1895, the same paper says:

Commenting upon the visit of Archbishop Ireland to this city before the last election, the *Rochester Union*, whose editor is a Roman Catholic and close to Bishop McQuaid, declares that the archbishop "trailed his canonicals in the gutter and wallowed in the filthy pool of party politics upon the pretence to party leaders that his presence and performance would influence the votes of members of the Church of which he is a high officer to vote a party ticket." When Bishop McQuaid, of Rochester, reads this he will doubtless conclude that he couldn't have laid the archbishop out any better himself. But what a difference it makes whose ox is gored; and how different we may believe the comment of the *Rochester Union* would have been had the archbishop of St. Paul come to this city on behalf of the Tammany ticket, as he did not. Then the roar of our contemporary would have been as gentle as Bottom's "sucking dove," and not a word would have been lisped about "trailing canonicals" or the "filthy pool of politics." After

all it depends a good deal upon the point of view.

Quite to the point. By the way, Archbishop Ireland has not promulgated in his diocese the Papal decree concerning secret societies. He claims that it is only a matter of local discipline and that each bishop is at liberty to enforce it or ignore it entirely. The "consecrated blizzard of the Northwest" richly deserves his name as a mischief-maker. There will be some more trouble about that too.

Christian Education, the organ of the Congregational Education Society, of Boston, says, February 25, under the heading, "Rewriting History:"

A Catholic journal, published in Boston, recently devoted a long article to the purpose of showing that in Luther's time, and before, the Bible was in general circulation in Germany and other countries of Europe. The best way to treat such a writer is to ask him what his Church is doing to-day to distribute the Scriptures in such a community as that of New Mexico, or among any population that has "enjoyed" the blessing of exclusive Catholic instruction for the past 200 years. Of what avail is it to contradict accepted history in the interest of a Church that is now committing the identical fault from the odium of which it is struggling to escape? We know from personal observation something of the absolute ignorance of the Bible existing in New Mexico, notwithstanding the almost unexampled adhesion of those neglected people to the Pope of Rome. Their condition is a standing indictment against the Church that has played upon their fears and eaten of their substance nearly three centuries.

Let that Church give the Bible to the Mexican and establish schools to enable him to read, and then a new rendering of the history of Luther's time will be less likely to be received with derision.

This is a pretty hard nut for our Roman Catholic friends to crack—so hard indeed that they will, as usual, make no reply, but keep on "rewriting history" for their own benefit. J. A. D.

The Burtzell Case.

The article on the relations of bishops and priests will be read with interest by our readers. In this connection we might mention the exceedingly uncourteous conduct of Archbishop Corrigan towards a committee of the parishioners of the Church of Epiphany, who waited on him to ask for the restoration of their old pastor, Father Burtzell. After glancing over the letter in which they set forth their request, the archbishop angrily tore it in pieces before their eyes. He had as little respect for the letter of these people as he had for that of the Pope presented to him by the Nun of Kenmare, which, she says in her "Autobiography," he threw "contemptuously on the table." Such conduct is not likely to elevate "our gentle archbishop," as editor Michael Walsh calls him, in the estimation of the public, whether Catholic or Protestant.

The committee then sent a letter detailing the circumstances to Mgr. Satolli who, with true ecclesiastical diplomacy, informed them that any application for restoration should come from Father Burtzell himself. On communicating this to Father Burtzell he informed them for the first time that while in Rome in 1893 he presented the matter to the Pope and called his attention "to the great injustice" done him by his removal from the parish of the Epiphany. He said: "I speak plainly of the misstatements whereby the Sacred Congregation of the Propaganda was led to give its sanction to this injustice." This is a severe blow at Archbishop Corrigan, who made the statements, or misstatements at Rome.

As Satolli refused to act in reply to a petition signed by 50,000 persons asking the same favor, it is not likely that Dr. Burtzell will be restored during the lifetime of the "gentlemanly" archbishop.

Please renew your subscription to THE CONVERTED CATHOLIC for this year as soon as possible.

THE QUARRELS OF BISHOPS AND PRIESTS.

BY A ROMAN CATHOLIC PRIEST.

III.

FATHER LAMBERT AND BISHOP
MCQUAID.

FATHER Louis A. Lambert, LL.D., is a priest of the diocese of Rochester, N. Y. For some years he was a quiet country pastor at Waterloo, Seneca Co., until the lectures of Col. Ingersoll led him to write an answer under the title of "Notes on Ingersoll." These were first published in a Buffalo weekly paper. The bishop resented the popularity they gained for the priest, and on the plea that he was disrespectful to himself in refuting statements made by the bishop in an unsigned letter published in a Rochester daily, suspended him and moved him from his parish. Lambert appealed to Rome, and the bishop was ordered to reinstate him, but sent him to Scottsville, an insignificant parish in Monroe Co., instead. He was not heard from again until the *Catholic Times* of Philadelphia was started, and he was made editor. The outspoken frankness of his criticisms of abuses and injustices in the church displeased Archbishop Ryan, and Lambert was forced to resign. Last December he was made editor of the *New York Freeman's Journal*, where for the present he has free scope for his sharp, but truthful pen. And as our readers can see he is making good use of his opportunity.

It is not often that a Roman Catholic priest has sufficient courage to overstep the appearance of respect for his bishop so far as to criticize him in the public press. The fear of the consequences is generally sufficient to deter from such a course. As in the case of Father McGlynn and that of many other priests, a bishop can remove, dismiss or suspend a priest at his pleasure. So it was with Father Louis Lambert.

He was summarily suspended and deprived of his parish, and his appeal to Rome did not fully restore him, for Bishop McQuaid refused to remove Father Lambert's successor, and obliged his critic to accept a smaller parish.

Father Lambert waited patiently for a chance to show the public in what estimation he held the bishop of Rochester, relieving his mind in private to those who would listen to him. The recent attack of Bishop McQuaid on Archbishop Ireland gave him the coveted opportunity, and he made abundant use of it in a three column editorial in the paper he edits. He pays his respects to his bishop as follows :

Those who are surprised at the late escapade of Mgr. McQuaid of Rochester are evidently unfamiliar with his character and methods. It is not the first time he has assumed the role of inquisitor. He has on several other occasions made pronouncements on persons beyond his jurisdiction and matters not pertaining to his functions as ordinary of Rochester.

The modesty and truly episcopal humility of "Mgr." McQuaid he summarizes in a few words :

The first part of Bishop McQuaid's attack on Archbishop Ireland, like most other documents emanating from the same source, is devoted to himself, what he did and what he didn't. This supplying of a pattern to measure by, though not a convincing evidence of humility, makes the work of the court easy—which was, no doubt, the intention of the appellant.

Lambert does not openly accuse McQuaid of lying, but in criticising the statement made by that personage that he had never put himself under obligations to any party, or to any official, or to the national, State or municipal government, he shows that the bishop made use of all his episcopal and political influences with all those who had any

power or could command any to get himself elected regent of the University of the State of New York. Even permitting priests of his diocese to haunt "the corridors and galleries of the Capitol, while other priests of the diocese solicited members of the Legislature by letter." So confident was he of the success of his lobbying, and—

So thorough was the canvass made that the monsignor of Rochester counted for a certainty on the office, and went so far as to tell his friends of the changes, improvements, etc., he intended to introduce. This is all history. And yet he tells us that he never put himself under any obligation to any official. True, he is not under any obligation for obtaining the office he sought with the avidity and energy of a hungry politician, but that was not his fault. It was the fault or merit of the Legislature of New York that considered another candidate more suitable—and with good reason, as we believe. The bitterness and resentment which pervade the attack on Ireland are of the kind and character common to disappointed office-seekers.

This Roman bishop, who boasts that for forty-seven years he has never made use of the franchise of American citizenship, and has refrained from casting a vote for one party or the other, Father Lambert says, "had better refurbish his theology, or his politics, or both," or "at least he should not exploit his failure to do a citizen's duty as an example for Catholics to imitate. Nor should he insinuate that those churchmen who do otherwise barter the sacredness of their office in the mart of the political office-seeker."

"It was necessary," continues Father Lambert in defence of Archbishop Ireland's coming to New York and taking part in the election, "for some one of great personal influence to come to New York to prevent the Church from being made a Siamese twin to Tammany Hall; and Catholics have reason to congratulate themselves that they had such a man, and that he came." He contends,

however, that it was not the visit of the archbishop of St. Paul nor his utterances that caused the attack of the bishop of Rochester, but the assistance he gave to the election of Father Malone of Brooklyn to the office of regent of the University for which Bishop McQuaid was also a candidate.

In the entire editorial there is no mention of his superior as bishop—he calls him "Mgr. McQuaid," "the ex-candidate for the regency," "the defeated candidate for the regency," "the would-be regent." There is no doubt but Father Lambert will pay for his temerity sooner or later, and it is quite probable that if it were not for the fact that Rome has undertaken to rebuke Bishop McQuaid for his bitter denunciation of his brother bishop, Father Lambert would have heard from him before this.

In a subsequent issue of his paper Father Lambert tells the following story of the treatment of a Rochester priest:

Some years ago there was a priest in Rochester diocese—the Rev. Father Egler, whose health after some years' service failed. He had up to that time served faithfully and was in good ecclesiastical standing. He was afflicted with that terrible disease known as falling sickness or epilepsy. Even under this he continued for some time to do the work of his parish. In this sad condition he appealed to the Clergy Fund Society, of which he was a member in good standing, for support. He was informed that he must resign his parish before he could receive assistance from that quarter. He then resigned his parish and again appealed to the society. Bishop McQuaid then informed the officers of the Clergy Fund that he had charges against the priest, and that they could not take action till the charges were disposed of. The poor, helpless priest, now a pitiable object of commiseration and charity, demanded an investigation. This was delayed under one pretext or another, but was finally ordered and the place appointed—Dansville, Livingston County. The priest

of that place was ordered to announce to the congregation that the trial would take place there, and a general public invitation was given to all to come forward and tell what they had to say against the poor epileptic. The priest made no complaint against this proceeding. He was anxious on any conditions to have the investigation proceed, feeling confident of his record, and that nothing could be said to affect his standing. The bishop appointed the investigators, his own counsel and the priest's counsel, and the investigation began. Nothing was brought out that in the least affected the character of the priest. When it came to an investigation of the books they were found to be in German. The priest was an American of German parentage. As there was but one German on the Committee of Investigation, proceedings were suspended till the books could be translated. Time went on. The priest, utterly disabled and broken, and living on the charity of his fellow-priests, asked to have the investigation continued and concluded that the officers of the Clergy Fund might take action. The Committee of Investigation was never brought together again. The officers of the Clergy Fund, whose duty it was by the constitution of the society to come together and take action one way or the other, held back and never acted on the poor priest's petition, denied him a right which was his as a member who had regularly paid his dues. At this point we, who had been helping the poor sick priest to get bread to eat, protested against the treatment he was receiving from the officers of the Clergy Fund Society, charged them with pusillanimity and called on them to do their duty.

He next appealed to Rome by letter. The precarious charity of a few priests was not sufficient for Father Egler during the two years while his case was pending. To make up the deficiency he did any work that came to hand that he was able to do. He peddled books for a time, but his health would not permit the necessary traveling. He then took to marketing in summer. To get through the winter he learned to do tailoring, and became somewhat proficient on the sewing machine, and made cheap pantaloons for the wholesale dealers in Rochester.

Meantime the case was lingering on in Rome. But as all things have an end, the case came to an end, and it was ordered that he should be appointed to some charge that his health would allow. He was made chaplain to the hospital, but by this time his mind was somewhat affected by the terrible strain. He had lost continuity of purpose and the ability to manage business. He wandered out West and finally sank into a pauper's grave in Illinois.

Was there ever a greater want of charity exhibited by man towards his fellow-man than this? A poor helpless creature indeed is the priest in good health and full intellectuality who is cast out of his position to seek a living in the world; how much more this man with an incurable disease, that would render him unfit for any position where he could earn a proper living. His bishop knew his condition, found no fault with him until he had resigned from his parish and deprived himself of his income, and then when he was helpless insisted that he should not have the benefits of the organization of which he was a member until he had been tried on charges before unheard of. There are other similar cases in other dioceses that never see the light of day in the newspapers.

The secular press has taken sides in the quarrel between bishop and priest. The *Rochester Union*, edited by William Purcell, a Roman Catholic, attacked Father Lambert for showing up his bishop. The *New York Tribune* of February 22, makes the following comment on the affair:

Evidences continue to multiply that our Roman Catholic friends are not dwelling together in that spirit of unity which it is so desirable for Christians to manifest. The *Rochester Union* whose editor is understood to be a Roman Catholic, refers to Father Lambert, editor of the *New York Freeman's Journal* of this city as "an unconscionable cleric and reckless liar, and a calumniator of Bishop McQuaid.

"THE BALLAD OF A NUN."

WE are indebted to Father Connelan's monthly paper, *The Catholic*, for the following :

The vagaries of great men are occasionally a little amusing. Stead, in his *Review of Reviews* for December, in criticising the poems of Mr. John Davidson, writes as follows :

" Above all they are vigorous, powerful and full of abounding life, although sometimes a life that has missed its way and sometimes missed its lesson. Of one of his heroes he says :

' He sought the outcast Aphrodite, dull,
Tawdry, unbeautiful, but still divine.'

and this doctrine of the divinity of mere appetite is the note of the gospel enshrined in the 'Ballad of a Nun.' When you were in Italy you may remember how shocked you were at the blasphemous hymns to Satan which emphasized the revolt of the freethinker against the priest. But the hymn-singers to Satan cannot hold a candle to Mr. Davidson, whose 'Ballad of a Nun,' although possibly intended only as a tribute to the divinity of sex with which you will be in hearty sympathy, is nevertheless the most deliberate outrage on the religious and moral sentiment of mankind that I have recently come across. The story, in brief, is as follows : A nun, after ten years' devotion to an ascetic life of purity, penance and prayer, is overcome by the violent animal passion which periodically overtakes the females of the flock and herd. She deserts her post as keeper of the convent gate, flies half-naked to the city in carnival and flings herself into the arms of a stranger crying, 'I bring you my virginity.' After he has taken her gift she spends an indefinite time, even years, in satisfying her appetite. At last, at midnight, haggard and gaunt as a she-wolf, she returns to the convent, demanding to be walled up alive in stone. She finds that the Virgin Mary has been considerably sent by God Almighty to

take her place, lest she might be missed while she was violating her vows. She is reinstated in her conventual attire, and the Virgin says to her on departing :

' You are sister to the mountain now,
And sister to the day and night ; sister to God.'

Considering that the nun's orgie was not redeemed by even the faintest semblance of sentiment, this canonization of sheer beastiality is a literary outrage which, from any point of view, is ethically worse than the unnatural crimes which at every assizes consign poor wretches of drovers and laborers to penal servitude. Tom Moore denounced Mohammed as—

' A wretch who takes his lust to heaven,
And makes a pander of his God.'

But it has been reserved for Mr. Davidson to make the Virgin Mary accessory after the fact. Prostitution, it seems, is the new Via Dolorosa which leads to God ! "

This is the first act in the comedy. Here is the second. The editor of the *Liverpool Catholic Times*, in his issue for January 11, claps Stead on the back and praises him after this manner :

" Mr. Stead is too fond of dallying with every new social, philosophical and religious 'fad' to be reckoned upon as a steady ally of the Church, as some other non-Catholics have been, who, while remaining for some incomprehensible reason outside her pale, have yet been the means through whom others have entered it. But, with all his failings, he is to be accounted a broad-minded friend, and he has recently done one very considerable service for which Catholics especially have cause to be grateful. Everyone is now talking of Mr. John Davidson's very remarkable poem, 'The Ballad of a Nun.' Reviewers have for once been almost unanimous in praise of its rare beauty and diction, its melody of verse, and that indefinable insight which is so marked a characteristic of its author. But the glamour of the lines and their startling power have

blinded the critics in an extraordinary degree to the real lesson of the piece. It was reserved for Mr. Stead to point out its shamelessness in its consecration of an act which the least elevated system of morality must, under the given circumstances, utterly condemn. In these days, when toleration of evil approximates dangerously towards contempt of good, it is well that there is at least one prominent journalist who is not afraid to stand up for the right and protest against the unsavory spirit which is creeping into all our literature and sapping the very foundations of Christian ethics."

Now for the finale. In the edition of the "Glories of Mary," published by James Duffy & Sons, Dublin, and bearing the *imprimatur* of Archbishop Walsh, we find the following story at page 286, Vol. I.

Father Connellan quotes from the English edition as indicated above. We prefer to give the American translation as found in "The Glories of Mary. Translated from the Italian of St. Alphonsus Liguori, founder of the congregation of the Holy Redeemer; new revised edition. New York: P. J. Kennedy, Excelsior Catholic Publishing House, 5 Barclay street, 1892." The book bears the following *imprimatur* of Archbishop Hughes: "This new and improved translation of 'The Glories of Mary,' having been duly examined is hereby approved of. † JOHN,

"Archbishop of New York.

"New York, Jan. 21, 1852."

The following is the "example" given by Liguori, page 224.

MARY A SUBSTITUTE FOR SINNERS.

Our advocate has shown how great is her kindness towards sinners by her mercy to Beatrice, a nun in the monastery of Fontebraldo, as related by Cesarius, and by Father Rho. This unhappy religious, having contracted a passion for a certain youth, agreed to flee

with him from the convent; and in fact she went one day before a statue of the blessed Virgin, there deposited the keys of the monastery, for she was portress, and boldly departed. Arrived in another country, she led the miserable life of a prostitute for fifteen years. It happened that she met, one day, the agent of the monastery in the city where she was living, and asked of him, thinking he would not recognize her again, if he knew sister Beatrice? "I know her well," he said: "she is a holy nun, and at present is mistress of novices." At this intelligence she was confounded and amazed, not knowing how to understand it. In order to ascertain the truth, she put on another dress and went to the monastery. She asked for sister Beatrice, and behold, the most holy Virgin appeared before her in the form of that same image to which at parting she had committed the keys and her dress, and the divine mother thus spoke to her: "Beatrice, be it known to thee that, in order to prevent thy disgrace, I assumed thy form, and have filled thy office for the fifteen years that thou hast lived far from the monastery and from God. My child return and do penance, for my Son is still waiting for thee; and strive by thy holy life to preserve the good name I have gained thee." She spoke thus and disappeared. Beatrice re-entered the monastery, resumed the habit of a religious, and grateful for the mercy of Mary, led the life of a saint.

[Was the Virgin Mary also in heaven interceding for Catholics while taking the place of this infamous nun?]

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A FEW HISTORICAL FACTS BEARING ON THE INFALLIBILITY OF ROMAN PONTIFFS.

BY MRS. MARTHA C. M. FISHER, WASHINGTON, D. C.

THE most formidable secret society which the world has ever known was founded by Ignatius Loyola in 1534, and named "The Society of Jesus." In 1540 appeared a Papal bull by Pope Paul III. approving the organization.

With consummate skill, and indomitable perseverance the brethren of the order, in an almost incredibly short time permeated, not only all Europe and the confines of Asia, but every known route across the wide seas had been used to carry its secret workings to the new world and to the islands of the seas.

Sixteen Jesuits established themselves in the city of Paris in 1542. In a short time many grave charges were brought against them before the city authorities, and an investigation resulted in convicting them of "being disturbers of the peace," and an order was issued by the parliament of the city for their immediate banishment; which was carried out in their being forcibly driven from the city in 1554.

Paul IV., surnamed "The Terrible," favored the order with all the power of the Vatican, and continued to the end of his life their devoted patron. He was also the ardent supporter of the Inquisition, which had been established in Spain in 1480. His persecutions of the Jews were extremely violent, and by him the Ghetto was established in Rome.

In 1570 Queen Elizabeth banished the Jesuits from all the provinces of her kingdoms, and their expulsion from Antwerp and Portugal followed in 1578.

Again in 1594 some plots were brought to light in Paris which led to the discovery of the secret reestablishment of the order in that city. Complaints were made before civil and judicial authorities, and the administrators of the hos-

pitals united in demands for their expulsion. A request sent to the parliament to this end was most positive, and expressed in the emphatic words, "Let this sect be utterly exterminated."

On December 24 of the same year parliament issued a decree expelling them from the city on the ground of their "being found to be corruptors of youth and enemies of the state."

In Holland they were convicted of having caused the assassination of Prince Maurice of Nassau, and of disturbing the public peace, and were expelled from that country in 1598—four years after the second expulsion of the order from Paris.

In 1604 Pope Paul V. wrote and proclaimed an accusation against the order, and Cardinal Borromeo the same year took from them the college of Breda.

In 1606 the Senate of Venice banished the Jesuits from their territories for having openly violated the laws; and at this time—some of the order having again become secretly established in England—Father Garnet and some of his Jesuitical brothers were during that same year tried, convicted and hanged in London as authors of the celebrated Gunpowder Plot.

In 1611, on September 25, the Italian Advocate-General Serverin issued an accusation against the Jesuits charging them with "insinuating themselves into families to influence good people and become possessed of their secrets; of intruding themselves into the affairs of others for their own ends; and all this under pretense of directing consciences to the greater glory of God."

In the year 1618 both Bohemia and Moravia expelled the Jesuits from their domains as disturbers of the peace; and they were also expelled from Poland in

1621 for having incited civil war.

In 1631 came their sudden and ignominious expulsion from Japan in consequence of the discovery of a deeply laid plot to revolutionize the Empire. Thither had they carried the cross—not as the sacred emblem of a suffering Saviour's love by which all men should be drawn to Him as brethren in peace and love, but as a new and terrible instrument of death, with all the inhuman tortures of the Spanish Inquisition. The powerful Prince of Bungo and a few other Damios having been won to the new faith, the work of conversion went rapidly on under the free but discriminating use of rich presents and diabolical tortures. Hundreds of unoffending Buddhist priests with their families were massacred and their homes burned. One of the finest monasteries in all Japan, rich with rare and costly art treasures, was razed to the ground and with its almost invaluable contents utterly destroyed.

In the expulsion of the order from Japan the crucifix and all the terrible Inquisitorial instruments of torture were brought to bear fearfully on their own devoted bodies. Sad, indeed, it is to know that although the Jesuits were cast out, crucifixion was retained as a mode of execution, and the other instruments of torture in the examination of criminals, and of those arrested on suspicion, even down to the present time.

In 1643 all members of the Society of Jesus were expelled from Malta, and in 1723 Peter the Great formulated a decree which banished them from every portion of the Russian Empire.

Pope Benedict XIV., issued a bull in 1741 prohibiting the Jesuits from "making slaves of the natives of Paraguay; specifying and forbidding their buying and selling of them; separating husbands and wives and children from their parents; spoiling them of their goods; robbing them of their clothes,

leaving them actually naked, and selling them for the benefit of the Society of Jesus." But it was not until thousands of families had been reduced to wretchedness and ruin and most of the wealth of that unhappy country had been monopolized by the brethren that they were finally expelled therefrom in 1757.

The citizens of Bologna, chiefly the various bodies of arts and trades of the city, made a demand before the Council in 1752 for the expulsion of the Jesuits, which procured an edict by the Council of Bologna for their banishment in the same year.

In Portugal they had become reestablished and possessed of great power, and again a demand was general for their expulsion. Even the Roman archbishop and bishops censured them in the severest terms, and in 1759 they were expelled the second time from Portugal.

In 1762 France was unanimous in their banishment from all the provinces of the kingdom. The first decree of banishment was issued by the Parliament of Paris, and stated that the Order of Jesus "was inadmissible in any civil state and contrary to all natural right; that the moral code of the order is destructive of all honesty, pernicious to civil society, dangerous to the personal security of citizens and to the person of the king; of a nature to produce the most violent agitations in a state, and to produce the profoundest corruptions in the heart of man." The second decree was issued in the king's name, and ordered "the perpetual and irrevocable banishment of the Society of Jesus from the whole kingdom."

In 1769, on April 2, the Jesuits in Spain were arrested by order of King Charles III., who accused them of having provoked civil war and of having most unscrupulously accumulated immense riches. They were then expelled from that kingdom and their wealth confiscated. It was also at the instance

of King Charles, the same year, that the states of Naples and Parma expelled them, and also confiscated their property.

Pope Clement XIV. in 1773 issued a bull abolishing the order of "Jesuits *in all the earth*," declaring it impossible for the Church to enjoy any solid and durable peace so long as this society existed.

Again the order had obtained a foothold in Russia, and in the reign of Alexander I. had permeated almost every province. In 1816 that monarch issued an edict driving them from every portion of the territory of that Empire for the second time, stating the following reasons for the necessity of their expulsion: "The Jesuits have sown discord and animosity in families, have separated brother from brother, the son from his parents, and have created divisions between children of the same family—asking, as if to show the inevitable necessity of the decree, 'What state can suffer in its bosom such perverse elements, which disseminate everywhere hatred and discord?'"

In 1848 they were driven from Piedmont by King Charles Albert.

History records many more ejections of the order, but one other will suffice here.

As lately as 1868, independent of the sanction of the Pope, the Minister of Justice in Spain denounced the company of Jesus in the Peninsula and in the colonies, and issued a decree of banishment and the closing of all their institutions within three days, and confiscating their wealth for the benefit of the state.

The present list of expulsions is sufficiently long to show the diametrically opposite opinions of various infallible popes concerning this wonderful order which, after all the denunciations and expulsions from which it has suffered, is to-day more powerful and prosperous than ever.

The crushing bull of Pope Clement XIV. abolished the order "*forever* on

the face of the earth," stating that "he suppressed them in *the certain knowledge* and in the plenitude of apostolic power."

The Jesuits had been condemned by two popes before Clement's reign, but it was he who deprived them of all "their offices, ministries, administrations, houses, schools, colleges, hospitals, gymnasium, etc., in whatsoever cities, provinces, kingdoms or empires they might exist, or by whatever powers or statutes they had been established there. He declared them extinguished forever under whatsoever authority they might be existing—whether as generals, provincials, visitors or inferiors of any kind—extinguished in both spirituals and temporal. He strictly forbade them to be received into any other order or society under any color or pretence whatever, and he declared *every person who should have the presumption to oppose the carrying out of this perpetual decree to be excommunicated.*"

According to the dogma of infallibility promulgated by the Church of Rome in the year of our Lord 1870, there could have been no possible mistake or error of judgment in the composition and fulmination of this famous bull which, according to Pope Clement's own positive assertion, was made and issued in *the certain knowledge and plenitude of apostolic power.*

Pope Pius VII., notwithstanding his illustrious predecessor's certain knowledge and power, reinstated the infallibly extinguished order in 1814, and Pope Pius IX. used all the influence of the Vatican to establish the power and assumptions of the irrepressible order.

Pope Pius IX. convened the Ecumenical Council which declared the infallibility of the popes of Rome in 1870, and was undoubtedly chiefly responsible for this dogma, which proved itself to be the last straw in breaking down the temporal power of the Pope; although it was not the last straw made use of in aid of the Vatican.

Only four years later reliable history shows us this "Holy Father," with the lustre of "infallibility" brightening his benevolent countenance and wearing gracefully his silvery crown of ripe old age; free from temporal cares—from all which, for fair Italy, good King Emmanuel had afforded him relief—dwelling in a luxurious palace with spacious and well kept gardens, through which, enjoying the gambols of his pet black cat, he daily walked, visiting his aviaries, in which were collected rare birds of sweetest song and marvelous plumage—and with the zest of perfect health, chatting merrily with hearty laughter and quick repartee, a talent which he never laid away in a napkin, with his cardinals, who sometimes found it difficult to keep up with the "Holy Father's" rapid strides.

From this luxurious abode of truly regal magnificence went forth a curious scheme for adding to the Papal treasury. Photographs were taken of the Pope bound with chains, standing as if in a dismal cell, behind iron bars, and a *bersagliere* armed with a musket on guard. Many thousands of copies were made and sold throughout Catholic Europe. To members of the Catholic Association these photographs were sold at half a franc each, and to other people at a franc and a half each.

In Belgium, Antwerp, Ghent and through the Austrian Tyrol the sales were immense, and in addition to the photographs were small bundles of straw, said to be made of the veritable damp and musty straw on which the suffering "Holy Father" was obliged to lie in his wretched dungeon in Rome.

Consecrated priests sold this straw from their sacred altars for half a franc a bundle, at the same time thrilling the hearts of their people with the words: "Here is the straw on which the Holy Father, in chains, has lain in his miserable dungeon;" the whole congregation giving way to violent weeping and

sobbing; one pressing upon another in a rush to obtain these real evidences of their "Great Head's" terrible maltreatment.

Not only among the poor and ignorant, but among the wealthy and highest classes of people these little musty bundles of straw were deposited in caskets and carefully hoarded as most sacred relics.

The European Catholic newspapers of 1874 contained heart rending accounts of the harsh and cruel treatment to which the Holy Father was subjected in his miserable captivity at Rome; while from the copious springs of human sympathy a golden stream was, in consequence, flowing into the coffers of the Vatican.

A letter written by Signor Carrelli, and published in the *Courriere Evangelico* bearing date Rome, April 11, 1874, after his return from a tour through many cities and provinces of Europe, gives quite a detailed account of these sales, of which he was many times an eye witness, and states that at Ghent he purchased one of the copies of the Pope's photograph, as described, which bore the number 45,343 of the ninth series.

The time is past for the enchainment of human thoughts; and in the light of present intellectual progress, so glorious and far reaching, once freed from the shackles of ecclesiastical bondage, the time has come for an enlightened Christendom to render a verdict on this assumption by man of Almighty wisdom and power.

Can man clothe himself with the attributes of infinity?

The doctrine of infallibility makes a man to "sit in the temple of God, showing himself as God."

The humble student of history fails to see how some of the infallible popes can by any possibility escape the withering ban of *excommunication* of other infallible popes. The highest metaphysics do not solve the problem.

May not the world now look for the working of an infallible miracle, in the light of which these seeming difficulties will disappear, and all the infallible popes be seen to be of one heart and one mind?

One question more. If the popes are infallible why not the cardinals, archbishops, bishops—at least all the so-called "Sacred College" from whose members the popes are selected and elected. What principle, doctrine or authority is it that makes the man selected to fill the pontifical chair infallible immediately upon his selection by his colleagues. Is it the act of his election to or his induction into the Papal office that makes him an infallible man? He is human and only a man chosen by his fellow-men to fill the pontifical office.

As a potentate he is, and can be, only a mortal man, and as the head of a religious organization he can only represent on earth that "true religion which is always mild; propitious and humble; plays not the tyrant, wills not blood for blood; nor bears destruction on her chariot wheels; but stoops only to polish, succor, and redress; and builds her grandeur on the public good."

Satolli's Secretary.

A young American priest, Father Rooker, has been appointed secretary to Monsignor Satolli the Papal Delegate, or "the Pope of America," as he is sometimes called. Father Rooker was born in Albany, N. Y. His father has been for many years editor of a daily paper in that city. Recently Satolli made a speech to a lot of newspaper men in Washington, D. C., and the Press Club of this city invited him to address them at their annual dinner last month. As Satolli could not attend he sent Father Rooker, and the latter made a speech in which he said that Satolli's mission to this country was a most peaceful one.

He came simply to exercise disciplinary rule over refractory bishops and priests who were inclined to kick over the traces. The Pope thinks the free air of this country has its effect upon his "subjects," and he appointed Satolli to curb their exuberance. That is all he is here for, if one may believe Father Rooker. Commenting upon his speech at the Press Club dinner the well-known journalist Joseph Howard jr. said in the *New York Recorder*, February 22, 1895:

An interesting speech of the Rev. Dr. Rooker, made at the twenty-first annual dinner of the Press Club, was enhanced in interest by its obvious reflection of the status, opinions and intentions of Mgr. Satolli, the Papal Alegate to this country. Dr. Rooker was, as he well said, born in the atmosphere of journalism, his father being a respected editor in Albany, his uncle one of the brainy founders of the *New York Tribune*. The Doctor himself is regarded in clerical circles as a coming man, and certainly nature fully equipped him in head, heart and body for signal triumphs in the service of his Church, whether it be as a preacher of the Word, a diplomatist among men, or an executive in the counsels of the thoughtful. The mission of Mgr. Satolli, according to Dr. Rooker, is purely disciplinary, and in line not only with the traditions of the Church but the sentiments of the American people. It was interesting to note the marked attention paid the reverend speaker by his fellow guests, men eminent in his own sphere, in literary life, in statesmanship and finance. The cordial applause which served as a running accompaniment to felicitous oratory and emphasized a general recognition of the sound common sense of his utterance must have been not only encouraging but flattering to one whose efforts heretofore have not been as an after-dinner speaker in the presence of an audience so notable as that privileged to listen to him on this occasion.

Whether Satolli owns any stock in the *Recorder* does not appear, but it is evident that he has a staunch supporter in Mr. Howard.

THE BIBLE AND ITS ENEMIES.

BY REV. A. LAMBERT, CONVERTED REDEMPTORIST PRIEST.

II.

UPON a front page of a Welsh Bible, published in 1799, and now in the possession of the British and Foreign Bible Society, are written the following words: "Mary Jones, the true owner of this Bible. Bought in the year 1800. Aged 16." For more than six years, we are told, this poor peasant girl had saved all the money she could to buy a copy of the Bible. It was twenty-five miles from her village to the house of the minister who had the Bible for sale. She walked the entire distance to and fro to secure the longed-for Book. For her "the Book" was a priceless treasure. God's own Word to men! Would to our heavenly Father that all men nowadays had for the Holy Bible the feelings, devotion, piety and love of that humble and unknown Welsh lass! Alas, now not only infidels, but men who ought to know better, aim at destroying it completely. I can easily understand why infidels and scoffers laugh at and despise the Bible—the Bible is their condemnation. But men who are said to be believers? Talk of "Higher Criticism"? A man to criticise God's Word! We have simply to accept it as it is, to abide by it and to admit that it is its own interpreter.

Modern infidels laugh at and despise the Bible. Who are they? What is their moral and intellectual value? As a rule they hang on the coat-tails of a few leaders. They ridicule us because we believe in the Bible, and they generally accept, without questioning, the assertions of those who direct their rank and file. I know it is for some men fashionable, and perhaps profitable also, to cast odium and ridicule on the Scriptures. But I know also that difficulties and doubts, no matter by whom proposed, do not destroy a single iota of God's

Holy Word. Men can err, men make mistakes—God is infallible. He cannot deceive or be deceived, and His Word will endure forever.

It is not out of place, I think, to give a few testimonials from acknowledged infidels in support of "the Book." I quote—

DIDEROT (1713-84).

"For a wonder, gentlemen, for a wonder, I know nobody, either in France or anywhere else, who would write and speak with more art and talent. Notwithstanding all the bad which we have said, and no doubt with good reason, of this devil of a book, I defy you all as many as are here, to prepare a tale so simple and so touching as the tale of the passion and death of Jesus Christ; which produces the same effect, which makes a sensation so strong and as generally felt, and whose influence will be the same after so many centuries."

This unexpected speech, says the author who relates Diderot's words, astonished all the hearers, and was followed by a pretty long silence. Such words in the mouth of such a scoffer as Diderot are remarkable.

J. J. ROUSSEAU (1712-78).

"I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction, how mean, how contemptible, are they, compared with the Scripture! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage whose history it contains should be himself a mere man? Do we find that He assumes the tone of an enthusiast or ambitious secretary? What sweetness, what

purity, in His manner ! What an affecting gracefulness in His delivery ! What sublimity in His maxims ! What profound wisdom in His discourses ! What presence of mind, what subtlety, what truth, in His replies ! How great the command over His passions ! Where is the man where the philosopher, who could so live, and so die, without weakness, without ostentation ? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ : the resemblance was so striking that all the Fathers perceived it.

"The death of Socrates, peacefully philosophizing with his friends, appears the most agreeable that could be wished for ; that of Jesus, expiring in the midst of agonizing pains, abused, insulted and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed indeed the necessary executioner who administered it ; but Jesus, in the midst of excruciating tortures, prayed for His merciless tormentors. Yes : if the life and death of Socrates, which nobody presumes to doubt, were those of a sage, the life and death of Jesus were those of a God.

"Shall we suppose the evangelical history a mere fiction ? Indeed, my friend, it bears not the marks of fiction : on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it. It is more inconceivable that a number of persons should agree to write such a history than that one only should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel—the marks of those truths are so striking and inimitable that the

inventor would be a more astonishing character than the hero."

Three men, who in early life denied the divine inspiration of the Bible, but in ripened manhood, however, they were bold advocates of the Gospel and richly enjoyed its consolation. These men are Robert Boyle, John Newton and Richard Cecil.

Says Cecil : "The man who should endeavor to weaken my belief of the truth of the Bible . . . would be regarded by me as an assassin. He stabs me in my dearest hopes ; he robs me of my solid happiness, and he has no equivalent to offer."

NEWTON (1725-1817).

"I have many books that I cannot sit down to read : they are indeed good and sound ; but, like a half-pence, there goes a great quantity to a small amount. There are silver books and a few golden books ; but I have one worth them all, called the Bible."

BOYLE (1636-91), THE CHRISTIAN PHILOSOPHER.

"The Bible is indeed among books what the diamond is amongst stones. . . I use the Scripture, not as an arsenal to be resorted to only for arms and weapons to defend this party, or to defeat its enemies, but as a *matchless temple*, where I delight to be to contemplate the beauty, the symmetry and the magnificence of the structure, and to increase my awe and to excite my devotion to the Deity there preached and adored."

But why not to give here a few more testimonies from men eminent both by their science and integrity.

SIR ISAAC NEWTON (1624-1727.)

"We account the Scriptures of God to be the most sublime philosophy. . . I find more sure marks of authenticity in the Bible than in any profane history whatever."

M. F. MAURY (1806).

"I have been blamed by men of science, both in this country and in Eng-

land, for quoting the Bible in confirmation of the doctrines of physical geography. The Bible, they say, was not written for scientific purposes, and is, therefore, of no authority. I beg pardon; the Bible is authority for everything it touches. What would you think of the historian who should refuse to consult the historical records of the Bible because the Bible was not written for the purpose of history? The Bible is true, and science is true; and when your man of science, with vain and hasty conceit, announces the discovery of a disagreement within them, rely upon it the fault is not with the witness or his record, but with the 'worm' who essays to interpret evidence which he does not understand."

GOETHE (1740-1832).

"It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested and richly productive into rest. The mighty power of these books and their accounts have been tested and proved. They have overcome paganism; they have conquered Greece, Rome and barbarous Europe; they are on the way of conquering the world. And the sincerity of the authors is no less certain than the power of the books. We may contest the learning and critical sagacity of the first historians of Jesus Christ; but it is impossible to contest their good faith: it shines on their words; they believed what they said; they sealed their assertions with their blood. The farther the ages advance in cultivation the more can the Bible be used, partly as a foundation, partly as the means of education, not, of course, by superficial, but by really wise men."

EDMOND BURKE (1730-97).

"I have read the Bible morning, noon and night, and have ever since been the happier and better man for such reading."

WILL. H. SEWARD.

"I do not believe human society, including not merely a few persons in any state, but whole masses of men, ever has attained, or ever can attain, a high state of intelligence, virtue, security, liberty or happiness without the Holy Scriptures; and that the whole hope of human progress is suspended on the ever growing influence of the Bible."

DANIEL WEBSTER.

"I have read it (the Bible) through many times: I now make a practice of going through it once a year. It is the Book of all others for lawyers as well as for divines; and I pity the man who cannot find in it a rich supply of thought and rules for conduct."

NAPOLEON I.

"Behold! It is upon this table, this Book (the Bible), surpassing all others: I never omit to read it, and every day with new pleasure. . . . And the soul can never go astray with this Book for its guide."

JOHN LOCKE (1633-1704).

"That the Holy Scriptures are one of the greatest blessings which God bestows upon the sons of men is generally acknowledged by all who know anything of the value and worth of them. What direction can man expect by which he may be fortified against all enemies of his good, either within or without him, that is not there given? What encouragements would he have which are not therein displayed before him? And what cavils can be brought against any part of truth contained therein to which they themselves yield not a full resolve—one place of Scripture so exactly clearing, expounding and illustrating another? Yet, to amazement, it is observed that man, who is so highly and principally concerned in it, does too little value it: he can weary himself in any secular affair, but diligently to search the Scriptures according to our Lord's advice it is to him tedious and burdensome."

JOHN MILTON (1608-74).

"God has ordained His Gospel to be the revelation of His power and wisdom in Christ Jesus. And this is one depth of his wisdom, that He could so plainly reveal so great a measure of it to the gross, distorted apprehension of decayed mankind. Let others, therefore, dread and shun the Scriptures for their darkness: I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness. There are no songs comparable to the songs of Zion, no orations equal to those of prophets, and no politics like those which the Scriptures teach."

ALEXANDER POPE (1688-1744).

"The pure and noble, the graceful and dignified simplicity of language, is nowhere in such perfection as in the Scriptures and Homer. The whole Book of Job, with regard to simplicity of thought and morality, exceeds, beyond all comparison, the most noble parts of Homer."

ABRAHAM COWLEY, POET (1618-67).

"All the Books of the Bible are either already most admirable and exalted pieces of poesy, or are the best materials in the world for it."

The Papal Encyclical.

I have just been reading the Pope's Encyclical in relation to the Bible. What is stated in reference to its character is excellent. A staunch Protestant cannot but assent to it, but I naturally find this fault, if the Bible has such Divine authority and heavenly teachings why omit all quotations when there are so many texts so adapted; for instance, 2 Peter i. 21—"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Then the Apostle Paul to the Hebrews, iv. 12—"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the di-

viding asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Then Paul to Timothy, 2 Tim. iii. 15—"The Holy Scriptures, which are able to make thee wise unto salvation."

My Catholic friends, remember Jesus Christ, manifest in the flesh, says in John v. 39, "Search the Scriptures," no restriction whatever! It nowhere says, search the traditions of the Elders, those you find unanimous by laborious reading, obey, but search the providentially preserved Holy Ghost inspired Scriptures! And why?—"for in them ye think ye have eternal life," for it is admitted among you rightly, "they are they which testify of Me." Consider Him for whom all things were made, and is now at "the right hand of the Majesty on high." His salvation is in full force this very day. Search the Scriptures; and let me add this most solemn declaration (I repeat it to you as a friendly warning), whatever conceit a man may entertain of his own importance, if he is ignorant of, or forgets, or slight the voice of the Son of God, he will remain in darkness. Matt. xxiv. 35; Mark xiii. 31; Luke xxi. 33—"Heaven and earth shall pass away: but My words shall not pass away." Then how important to know what the Scriptures say! Get a copy at any cost, for by the Word of God we are to be judged at the coming Judgment, not by the commands of bishops, cardinals or popes. A word to the wise should be sufficient.

I close with the language of Christ in John xii. 48—"He that receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

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DOUAY TESTAMENTS.

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NEW PUBLICATIONS.

FOOTPRINTS OF THE JESUITS. By R. W. Thompson, Ex-Secretary of the Navy, and author of "The Papacy and the Civil Power." Cranston & Curtis, Cincinnati; Hunt & Eaton, New York. 509 pages; price, post paid, \$1.75.

The recently published work of Hon. R. W. Thompson, ex-Secretary of the Navy, entitled, "Footprints of the Jesuits," is one of the clearest and ablest expositions of the workings of the followers of Ignatius Loyola ever printed in this country. Beginning with the life of the ex-soldier, he traces his work from the time of the approval of the organization by Pope Paul III. to the present day. He exposes the intrigues, religious and political, of the Jesuits in every country in which they have gained a foothold, and their efforts to displace other religious orders that they might have full control of the minds of the people. From the words of their own constitution, which, Mr. Thompson says, "was locked up in the secret archives of the society for more than 200 years, many of its details having been unknown, it is said, by a considerable portion of the members," he proves that members of the society may commit sin without offense, if the General commands it; that his command is superior to the law of the land, and even to the law of God; and that the General is to the members of the organization superior even to the Pope himself. The author quotes Bastoli, a Jesuit, to prove what he says, and other Roman Catholic writers, lay and clerical, who have from time to time written for or against the organization. The workings of the Jesuits in the United States form a large part of the book, showing their efforts against public schools, their meddling in politics and their absolute dominion over the consciences of those who are subject to them. The book contains nearly 500 pages of interesting matter, written in a candid, philosophical style that carries the reader to the

end without loss of interest. It should be read by everyone who desires to post himself thoroughly on the workings of this society of which even the popes themselves became at times so fearful that to save their own powers they were forced to suppress it.

THE LITTLE-BOOK MAN. By J. Fowler Willing, author of "Diamond Dust," "Chaff and Wheat," "Won," "From Fifteen to Twenty-five," etc. Illustrated. Cranston & Curtis, Cincinnati; Hunt & Eaton, New York. 264 pages; price, post paid, \$1.00.

Mrs. Jennie Fowler Willing has written an extremely interesting and instructive book in her "Little-Book Man." It is a story of a little waif who was befriended by a lady who had spoken words of cheer to his mother whom she had found dying beside a hedge-row in Devonshire, and who gave him the little Bible from which she read passages to console the dying woman. Brought to Montreal with other poor children, he one day recognizes, in the person of a sick priest, the son of the lady who had befriended him years before, and who was supposed to have been drowned in childhood. He finds that the priest had been carried off at the instigation of the Jesuits, who, to conceal their crime, placed him in charge of another order until they could safely claim him and get possession of the fortune left to him and his sister, who was also in their possession, by the will of their father.

When the priest had recovered sufficiently to be moved his physician, prompted by a present from the local superior of the Jesuits, sends him to New York for a change of air and scene. Here he falls into the toils of the intriguers, and through their influence is made pastor of the parish where his sister is living with relatives, who had substituted their own dead infant for her and buried it with her mother. Her refusal to enter the convent at the order of Father Leonello, the Jesuit, and fear that in the

event of the death of her supposed parents, she will enjoy the money which otherwise would be theirs, leads the Jesuits to send an emissary to England to get proofs of her birth and proper name. The person to whom the emissary is sent proves to be a friend to the brother and sister, brings them together and brings about the restoration of their property. The Little-Book Man aids materially in bringing about this result.

The story is full of interest and pleasant situations, and cannot fail to have a large sale. The chapter (xiii.) on the school question gives a splendid idea of the Jesuit Leonello and other priests on the subject of the public schools and the use of the Bible in them.

KIND WORDS.

From the *Congregationalist*, Boston, Mass., January 10, 1895 :

The bound volume of THE CONVERTED CATHOLIC for 1894 (James A. O'Connor) contains a considerable variety of material and is pervaded by a spirit of glowing earnestness.

From the *Advance*, Chicago, Ill., January 24, 1895 :

VOL. XI. OF THE CONVERTED CATHOLIC, edited by Father O'Connor, contains a great deal of truth plainly told respecting Roman Catholic affairs and ecclesiastical persons in this country.

From the *Free Methodist*, Chicago, Ill., January 9, 1895 :

THE CONVERTED CATHOLIC for January as usual has much that is thrillingly interesting to those conversant with the Roman Catholic question. Mrs. James A. O'Connor, the wife of the Editor, writes "A Sad Story of Life in a Convent," which she tells us is strictly true.

From the *Western Christian Advocate* Cincinnati, January 17, 1895.

THE CONVERTED CATHOLIC. Edited by Father O'Connor. Volume XI. January to December, 1894. New York; 142 West Twenty first street.

This periodical has been visiting us every month this year. It is now sent to us as a bound volume. There are many of our ministers who would greatly help themselves by taking this periodical. It is only \$1 per year. It is doing a great work, and is up to the notch on every developing phase of this old enemy of the human race.

From the *United Presbyterian*, Pittsburgh, Pa., December 27, 1894 :

The bound volume of THE CONVERTED CATHOLIC forms a complete repository and record for the year of fact and discussion concerning one of the leading topics of the time. Its spirit has always been remarkably free from anything like vindictiveness or malignancy. In short it is Christian in its treatment of the Roman Catholic Church.

From the *Northern Christian Advocate*, December 19, 1894 :

We have received the monthly parts of THE CONVERTED CATHOLIC from January to December, 1894, bound in cloth, forming the Eleventh Volume of this excellent Magazine. It is much larger than any of the preceding volumes. In the line of bookmaking it is equal to the best work of any publishing house.

The Editor of THE CONVERTED CATHOLIC, Rev. James A. O'Connor, was for many years a Roman Catholic priest, but for the last fifteen years has been a useful minister of the Gospel in New York City, devoting himself to the special work of Evangelizing the Roman Catholics. His work has been very successful, and the record of it in this Magazine will be read with the greatest interest by all Protestants. As an arsenal of controversy between Protestantism and Romanism in all its phases this Magazine is unequaled.

From the *Lutheran Observer*, Philadelphia, January 18, 1895 :

THE CONVERTED CATHOLIC, Edited by the Rev. James A. O'Connor. 142 West Twenty-first street, New York.

The bound volume of this valuable monthly for 1894 presents a variety of interesting information relating to the doctrines of the Roman Catholic Church, and discussions of their unscriptural character and their departure from the simplicity of the primitive Christian Church.

Father O'Connor conducts a Reformed Catholic Mission at 142 West Twenty-first street, New York, and has had remarkable success in leading earnest and thoughtful Romanists from the bondage of Popery into the light and liberty of the Gospel. His magazine not only gives interesting information about the work of his Mission, but also shows with great force and ability the Papal perversions of Scriptures. Its special features are testimonies of recent converts from Rome (four thousand of which have been already published); the irrepressible conflict between the religion of Christ and the religion of the Pope; the Jesuit conspiracy against American institutions, notably the public schools; special reports of the conversion of priests and people, with general enlightenment on Roman Catholic questions.

ANSWERS TO CORRESPONDENTS.

PURGATORY AGAIN.

We received letters from two of our subscribers mildly protesting against the editorial note in last month's *CONVERTED CATHOLIC* on "Rome's Doctrine of Purgatory." Those good friends say that they usually give their copies of the magazine to Roman Catholics to read, but they cannot give the number containing the purgatory article, it being a little too strong.

In reply to our correspondents we will quote from the highest Roman Catholic authority on the subject of purgatory:

Bishop J. B. Bouvier in his *Institutiones Theologicae*, vol. iii, edition of 1865, p. 585: "Two points only have been defined by the Church as of Catholic faith; that there is a purgatory, and that the souls detained there are helped by the prayers of the faithful, and in particular are benefited by the sacrifice of the mass."

"*Question 1.*—What is the nature of the burning pains of purgatory?"

"*R.*—According to all theologians the pain of purgatory is of two kinds; one that of the damned (*damni*), which is the delay of the beatific vision: the other a pain of the senses. This, however, according to the Greeks, is caused by torment and bitter grief, but the unvarying opinion of the Latins is that in purgatory there is a material fire similar to the fire of hell, and therefore the church in praying for the souls of the faithful departed not only begs for them a place of light and peace, but also one of coolness—that, is against the heat of the fire." ("Esse ignem materiale simelem igni infernali et ideo Ecclesiam pro animabus fidelium orantem, non petere tantum locum lucis et pacis, sed et refrigerii, videlicet contra ignis ardorem.")

"*Question 2.*—Where is purgatory?"

"*R.*—The common teaching is that

it is in the bowels of the earth, near to hell. However, St. Thomas (suppl. q. 69, art. 7, concl.) says that by permission of God, souls sometimes are purged (*purgari*) and allowed to wander (*divagari*) about the earth outside of this place, to instruct the living or to help the dead. It is held as certain that there is a subterranean place, very probably distinct from hell and purgatory, where those who die guilty only of original sin are confined (*habitant*)."

"*Question 3.*—How long are the souls of the just detained in purgatory?"

"*R.*—This is entirely unknown. Alexander VII. by the decree of Mar. 18, 1665, No. 43, condemned the proposition that an annual legacy left for a soul should not continue (be binding) for more than ten years."

"St. Augustine commended the soul of his mother to the prayers of his readers for thirty years after her death; the Church celebrates anniversary masses (*anniversaria*) founded for certain particular persons several centuries (*secula*) past; therefore it may happen that souls may be detained a very long time in purgatory."

GOFF AND THE NEW YORK "SUN."

To the Editor of The Converted Catholic.

The following two short letters were refused insertion in the New York *Sun*, and I send them to you for publication:

In an article headed "Blind Leaders of the Blind" the *Sun* said: "The worst enemies the laborer, who is a member of a labor union, has to fear are the self-seeking, ignorance, passion for notoriety, thorough insincerity, and blind pigheadedness of the labor leaders, who take command before and during a strike. Where do these extraordinary persons come from? They seem to be of a piece. They are usually truckulent and they always muddle." Commenting on which I wrote—"such testimony as this from a friend! Assuming that

the *Sun* is sincere in asking the question I will answer it by saying that they (the extraordinary persons) usually come from Ireland, and in this instance did so unmistakably.

Jan. 29, 1895. ULSTER SCOTT.

The second letter seems also to have gone into the *Sun's* waste basket. To read the *Sun* one would think it was entirely devoted to truth and righteousness, but how can that be when it is the organ of Tammany Hall and the Pope. To the Editor of the *Sun*.

"He, a Reformer and Apostle of Good Government!" The *Sun*, February 7, 1895.

Well, he (Goff) is just like all the other reformers and apostles of good government (?) whom the *Sun* has been aiding and abetting for years—in fact he is one of them—the would be Home Rulers of Ireland!

Is it a wonder that the people who know them best—the decent people of Ireland—are so strenuously opposed to the placing of power in the hands of such men? But for the likes of him Ireland could have had Home Rule almost for the asking.

Feb. 9, 1895. ULSTER SCOTT.

QUESTIONS FOR THE PAULISTS.

Last January the Paulist Fathers conducted a mission for non-Catholics which lasted a week, in their church on Fifty-ninth street, a leading feature of which was a question box where questions relating to Roman Catholic doctrine and practices, and objections, could be placed. These questions were answered by Fathers Elliott, Young and Doyle. This new method of "converting Protestants" has been introduced into many Roman Catholic churches during the Lenten season, in different parts of the country. We submit some questions for our readers to put into those boxes.

The infallibility of the Pope was declared to be an article of Roman Catholic belief in the Vatican Council in 1870, and every Roman Catholic in the world must believe this doctrine as firmly as

the divinity of Christ, or be damned. Pius IX. was then Pope, and of course he believed he was "infallible," but he never exercised his "infallible" powers in any direction, neither has his successor, Leo XIII., the present Pope, used his "infallible" authority to define any article of faith or morals. According to this decree every pope that ever lived was infallible, and one pope cannot abrogate the decrees on faith and morals of another pope.

Here are some questions which it will be hard for the Paulists and other priests to answer:

1.—Was Pope Formosus infallible?

2.—If so, did Pope Stephen VII. use his infallible powers when he revoked all the acts of Formosus?

3.—Did John IX. use his infallible powers when he excommunicated Stephen VII. and reestablished the acts of Formosus?

Here are the facts of the case. We quote from Roman Catholic authority:

"Formosus had been deposed from his bishopric of Porto and excommunicated by Pope John VIII., A. D. 867, but was restored by John's successor, Narinus I., A. D. 882, and was elected pope in September, A. D. 891. He died April 4, A. D. 896 and was interred in the Vatican. He was succeeded by Boniface VI., who reigned only fifteen days. Stephen VII. succeeded Boniface. He had the body of Formosus taken from the grave, dressed in pontifical robes, and set on the pontifical throne, where he addressed it vilely. It was then dragged from the throne, the pontifical insignia torn off, and the three fingers of the right hand used by the pope in blessing, cut off. The body was then thrown into the river Tiber. Stephen was strangled in prison by the people to whom he had become odious by his conduct, September, A. D. 898. He then revoked all the acts of Formosus. In the Council of Ravenna, John IX. abrogated Stephen's decrees and reestablished the acts of Formosus, besides excommunicating those who violated the tomb of that pope, including, of course, Stephen himself."